

Federal Council BULLETIN

Vol. XXII, No. 6

June, 1939



IN THE NAME OF
THESE REFUGEES



aid all refugees

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A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

ASSOCIATION OF SECRETARIES, Y.M.C.A.'S OF NORTH AMERICA Toronto, Canada.....	May 29-June 3, 1939
THIRD BIENNIAL INSTITUTE, A MOVEMENT FOR WORLD CHRISTIANITY New York, N. Y.....	May 30-June 2, 1939
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	June 7, 1939
ANNUAL CONFERENCE, CHURCH OF THE BRETHREN Anderson, Ind.	June 7-13, 1939
REFORMED CHURCH IN AMERICA New York, N. Y.....	June 8, 1939
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Swarthmore, Pa.....	June 9-16, 1939
EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA Lindsborg, Kans.....	June 13-18, 1939
NORTHERN BAPTIST CONVENTION Los Angeles, Calif.	June 20-25, 1939
SUNDAY SCHOOL AND B.Y.P.U. CONGRESS OF THE NATIONAL BAPTIST CONVENTION, U.S.A., (INC.) Tulsa, Okla.	June 21-25, 1939
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Lake Geneva, Wis.....	July 4-7, 1939
NATIONAL COUNCIL OF CHURCH WOMEN Lake Geneva, Wis.....	July 6-9, 1939
INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION Cleveland, Ohio.....	July 6-11, 1939
WORLD CONFERENCE OF CHRISTIAN YOUTH Amsterdam, Holland.....	July 24-August 2, 1939
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Clarens, Switzerland.....	August 21-24, 1939
SEVENTH DAY BAPTIST GENERAL CONFERENCE Milton, Wis.....	August 22-27, 1939
NATIONAL BAPTIST CONVENTION, U.S.A. (INC.) Philadelphia, Pa.....	September 6-10, 1939
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST Richmond, Va.....	October 19-25, 1939
NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS Detroit, Mich.....	October 27-29, 1939

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Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

Publication Office, Editorial and Executive Offices,
Utica, N. Y. 297 Fourth Avenue, New York City

Subscription Price One Dollar a Year

SAMUEL McCREA CAVERT, *Editor*

AENID A. SANBORN WALTER W. VAN KIRK *Associate Editors*

CHARLES S. MACFARLAND, *Book Review Editor*

BENSON Y. LANDIS, *Business Manager*

Contributing Editors:

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ROSWELL P. BARNES	SEWARD HILTNER
ANNA E. CALDWELL	F. ERNEST JOHNSON
H. PAUL DOUGLASS	HENRY S. LEIPER
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KATHERINE GARDNER	JAMES MYERS
FRANK C. GOODMAN	WORTH M. TIPPY
ROY B. GUILD	L. FOSTER WOOD
SIDNEY L. GULICK	

Published monthly, except July and August, by the Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 297 Fourth Ave., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, Authorized July 3, 1918

FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS:

Northern Baptist Convention	Methodist Episcopal Church	National Council of the Protestant
National Baptist Convention	Methodist Episcopal Church, South	Episcopal Church
Congregational and Christian Churches	African M. E. Church	(Coöperating Agency)
Disciples of Christ	African M. E. Zion Church	Reformed Church in America
Evangelical Church	Colored M. E. Church in America	Reformed Episcopal Church
Evangelical and Reformed Church	Methodist Protestant Church	Seventh Day Baptist Churches
Friends	Moravian Church	Syrian Antiochian Orthodox Church of
United Lutheran Church (Consultative Body)	Presbyterian Church in U.S.A.	North America
	United Presbyterian Church	United Brethren Church
		United Church of Canada

VOL. XXII, No. 6

JUNE, 1939

THE EDITORIAL OUTLOOK

Prayer for Pastor Niemoeller

If thy holy will it be
That another spring he see,
Here on earth, unshackled, free,
Grant it be a perfect one—
Hillslopes shining in the sun,
Flowered meadows cool and wide,
And his best-loved by his side.

But if rest is not for him
Till his eyes turn glazed and dim,
Till death's bitter cup be quaffed,
And his mortal body doffed,
This the boon we beg of thee:
As earth's light fades, let him see
That he anguished not in vain,
Since the Christ is born again
In the hearts of many men
Through his travail. Scant the cost
He would count it, and well lost
Comfort, ease, the shortened span
Of his years. Dear Lord, we can
Only pray with catching breath,
Hold him fast—in life or death.

Bertha Gerneaux Woods

The Church—If War Should Come

It is only too obvious that, despite all efforts to prevent it, war could break out at any time in Europe. It is equally obvious that war, if it

comes, will bring terrific strains into the relations between the churches in opposing nations. For that reason the Paris meeting of the Provisional Committee of the World Council of Churches last January charged its officers with the task of studying the situation and planning for continued contact between the churches even in the event of war.

The result is a communication, now before the churches, under the title "The Church as an Ecumenical Society in Time of War." It takes its stand on the declaration of the Oxford Conference that if war breaks out "then preëminently the Church must manifestly be the Church, still united as the one Body of Christ . . . consciously offering the same prayers that God's name may be hallowed, His Kingdom come, and His will be done in both, or all the warring nations." To this is added a statement from the Madras Conference which declares that, though in most cases the Church can do little about war once it has started, "Christians should, nevertheless, refuse to accept a break in fellowship, and should use every material and spiritual means to cherish their sense of brotherhood in Christ."

The message of the World Council officers calls attention to the fact that "little thinking has been done in an ecumenical way" as to the implications of this reconciling mission, and adds that "at a time when everywhere the nations are

thinking out in the greatest detail how they may best prepare themselves for the eventuality of war, it is the duty of the churches to consider together what their specific function will be if that eventuality arises."

In wartime the translation of the Christian faith concerning the "togetherness" of the whole Body of Christ into any kind of practical policy is fraught with almost insuperable difficulties. Nevertheless, according to the statement from the World Council, there are at least three responsibilities which the churches must be prepared to discharge, no matter what the difficulties. These are: "first, the task of prayer and the true preaching of the Word of God; second, the task of keeping up brotherly relations with churches in all other countries and, third, the task of preparing for a just peace." On each of the three, specific suggestions are made.

(1) Since, according to the Oxford reports, all war is "a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ," the Church may never "present war as a holy crusade" but must rather "ask God to forgive the common sin in which all are involved." Nor can a Church which is true to its mission lend itself to propaganda or to such preaching as tends to incite hatred against those of other nations. If this seem difficult, as confessedly it is, it is well to recall that, according to all reports, many Christians in China and Japan are living in this spirit today.

(2) The next function of the Church in wartime is even more difficult—the keeping of brotherly relations between the churches on both (or on all) sides. The whole "system of psychological mobilization will be so terrific" that it will inevitably strain even the personal relations which have been built up through the years in the ecumenical movement as Christian leaders of all lands have participated in it. But these same leaders are now urged to take thought as to ways in which they can keep the lines of communication open through neutrals, and they are reminded that it might be possible in advance to "come to a clear understanding with the governments as to the position of their churches in time

of war, and more specifically as to their right as parts of the Church Universal to maintain relations with churches in all other countries." They must likewise prepare in advance for the task of spiritual and intellectual ministry to the prisoners of war and to refugees.

(3) In connection with the making of a just peace, the need of careful study and consultation is pointed out and it is urged that special advisory bodies or study groups of Christian laymen in every land be formed for this purpose—since in the past "peace" treaties have generally been but preludes to further wars. The discovery of what justice in a given situation would involve is the only hope of avoiding a repetition of such calamities if once more there should be war.

(The full text of the message from the officers of the World Council and a "form of prayer" for use in time of war or threat of war can be had upon request from the American Office of the World Council.)

Christian Youth in a Disordered World

Something like an epidemic of Christian international conferences—all symptomatic of the new vision of the Church as a world community—seems to have prevailed during the last few years. But no one will deny that the last of the series—the World Conference of Christian Youth, to be held in Amsterdam, July 26-August 3, may prove to be the most strategic of all.

In Russia it is youth to whom Communism makes its strongest appeal. The Communist leader tells the young people that theirs is the opportunity to "make a new world." In Germany National Socialism makes its greatest bid to the youth. Every German boy and girl is drawn into the Hitler Jugend and uniforms and songs and marching bands add to the emotional appeal.

These movements rely on youth because youth has ardent enthusiasms and because its outlook on life is more plastic and malleable. The Communists and the Nazis know where their largest opportunity lies. They say, rightly, "who has the youth, has the future."

In the maelstrom of today Christian young people are increasingly eager for a clear under-

standing of what Christianity is and of the saving influence that it can exert on society. They see themselves as in a disordered and increasingly hostile world, in which true Christian discipleship may mean opposition and even suffering, and they crave sources of personal spiritual power for the struggle. They see also the life-and-death necessity of greater unity and fellowship among the Christians of different denominations and of different nations.

About 1500 young people, representative of the great body of the Christian youth of the world (outside of Roman Catholicism) will come together in this spirit in Amsterdam next month. Let the prayers of the whole Church go with them!

Those So-Called "Charges" Against the Council

A year ago the General Assembly of the United Presbyterian Church, troubled by propaganda directed against the Federal Council as "radical," appointed a committee to study the whole question. After a detailed examination of the allegations, the Committee reported to the recent General Assembly on May 25th last, unanimously recommending continued membership in the Council. The report pointed out that the so-called "charges" had been made by people who had no first-hand knowledge of the Council. A timely caution was also voiced against indulging in the "popular pastime" of putting a communistic tag on constructive proposals for removing social injustices and evils. The report made a strong plea for coöperation among all the churches of the evangelical faith, and emphasized the fact that the Council is so thoroughly a representative body that any mistakes of policy can be corrected by the democratic functioning of the official representatives of the denominations coöoperating in the Council.

A pamphlet entitled "The Facts about the Federal Council," analyzing the misrepresentations of the Council that have been circulated in certain quarters, is available on request to readers of the BULLETIN.

The Local Church Becomes Ecumenical

As a means of educating its members in the ecumenical outlook and in the spirit of Christian unity the Madison Avenue Presbyterian Church in New York some months ago adopted the practice of printing the following statement each week on the cover of its order of worship:

"This church is affiliated with
The Greater New York Federation of Churches,
The Federal Council of the Churches of Christ in
America, and
The World Council of Churches."

The Asbury-First Methodist Church of Rochester, N. Y., has gone one step farther. It adds the New York State Council of Churches to the coöperative structure to which it is related. It also includes each of the four interdenominational organizations in its official budget.

We hail the action of these two churches (and we hear that others are following their example) for, however much national leaders may plan an ecumenical movement, however inspiring may be ecumenical conferences like those of Oxford, Edinburgh and Madras, there will really be an ecumenical Church only to the extent that there are ecumenically-minded Christians in the local parish.

Religion in Education

"One hundred years ago Horace Mann called upon the American people to expand our public school system, with the prophecy that nine-tenths of our crime would disappear. The American people have responded nobly and yet, in spite of our great public school system, our crime has increased during the past hundred years more than five hundred per cent.

"Education, to be effective, must not neglect the most important phase of the child's inheritance, namely, religion. The cultivation of the intellect is not sufficient. Apart from religion, education, in the words of Cardinal Newman in his 'Idea of a University,' gives 'no command over the passions, no influential motives, no vivifying principles.' "

Gould Wickey
Executive Secretary, Council of
Church Boards of Education.

Thirty-Five Churches Join World Council

THE latest reports from Geneva indicate that thirty-five churches of various nations have already taken official action committing themselves to membership in the World Council of Churches. The list is remarkably representative of the different types. There are "older" and "younger" churches. There are churches from four continents. There are seven or eight different confessions. Other churches are expected to make a decision at their ecclesiastical conferences and assemblies this summer.

The churches which have thus far taken affirmative action are as follows:

Australia

Presbyterian Church of Australia

Canada

Church of England in Canada

United Church of Canada

China

Church of Christ in China

Czechoslovakia

Evangelical Church of Bohemian Brethren

Estonia

Evangelical Lutheran Church

Orthodox Church in Estonia

Finland

Evangelical Lutheran Church

France

Eglise Réformée de France

Eglise Réformée d'Alsace et de Lorraine

Germany

Old Catholic Church of Germany

Great Britain

Baptist Union of Great Britain and Ireland

The Salvation Army

Holland

Old Catholic Church of Holland

India

Federation of Evangelical Lutheran Churches in India

Mar Thoma Syrian Church of Malabar

Latvia

Orthodox Church in Latvia

Lithuania

Reformed Church of Lithuania

Netherlands East Indies

Protestant Church of the Netherlands East Indies

Poland

Evangelical Church of the Augsburgian Confession

United Evangelical Church

Polish National Catholic Church

Sweden

Church of Sweden

Switzerland

Old Catholic Church of Switzerland

United States of America

Congregational and Christian Churches

International Convention of the Disciples of Christ

Evangelical Church

United Lutheran Church in America

African Methodist Episcopal Church

Polish National Catholic Church of America

Roumanian Orthodox Episcopate in America

Evangelical and Reformed Church

Presbyterian Church in the United States of America

Syrian Antiochian Church of North America

Yugoslavia

Old Catholic Church of Yugoslavia.

Church Conference on World Situation

The personnel of the international "board of strategy" of the churches, which is to meet in Switzerland in July, is nearly complete. Preliminary memoranda on major issues are being exchanged. Busy church leaders and men of affairs have adjusted their plans so as to attend. They are persons of such standing that their recommendations to the churches will be taken seriously. The need of a common policy both for averting the present threat of war and for laying the foundations of permanent world order creates a mood of expectancy concerning the conference.

Those who have already agreed to serve on the American delegation are: *John Foster Dulles*, who was secretary of the Hague Peace Conference of 1907, assistant to the Chairman of the War Trade Board in 1918, Counsel to the American Committee to Negotiate Peace in 1918-19, member of the Reparations Commission and Supreme Economic Council in 1919, author of "War, Peace and Change"; *John G. Winant*, Director of the International Labor Office, former Governor of New Hampshire, former United States Senator and Chairman of the Social Security Board 1935-37; *Charles G. Fenwick*, Professor of International Relations at Bryn Mawr College, President of the Catholic Association for International Peace, member of the American delegation to the Lima Conference in 1938 and Associate Editor of the International Law Journal; *James H. Franklin*, President of Crozer Theological Seminary and Chairman of the Department of International Justice and Goodwill of the Federal Council of Churches; *Ivan Lee Holt*, Bishop of the Methodist Church and former President of the Federal Council of Churches; *G. Ashton Oldham*, Bishop of the Protestant Episcopal Church and President of the American Council of the World Alliance for International Friendship through the Churches; *Henry A. Atkinson*, General Secretary of the Church Peace Union, and *Albert W. Palmer*, President of the Chicago Theological Seminary. The American Secretary is Roswell P. Barnes of the Federal Council's staff.

Six Trends in the German Church Struggle

THE widespread lack of information about the German Church struggle—or unwillingness to face the real facts—makes it important to review the latest trends. There is space here for only six brief indications—all ominous.

I.

The steady alienation of church property, particularly Roman Catholic property, has received occasional notice in the press. What it portends is clear enough. It will hardly end until the extensive plants and holdings of the churches—and probably of *all* the churches—have been transferred to the control of the Nazi party, which teaches every youth in its handbook that “Jews, Masons, and the Churches, Catholic and Protestant” are the bitter enemies of the “race-blood-and-soil” basis of the Third Reich. As I sit down to write, an A.P. dispatch dated May 15 announces that the Gestapo has taken over the palace of Archbishop Sigismund Waitz of Salzburg, as well as the Franciscan monastery; and the parochial schools are likewise said to have been taken from the nuns who had taught in them.

II.

Much more disturbing, because an indication of the debasement of Christianity itself, is the abject surrender to Nazi racialism of eleven leaders of certain of the so-called “intact” provincial Evangelical Church organizations. (This designation derives from the fact that some provincial bodies, the former “landeskirchen,” have not been split into “German Christian” and “Confessional” camps but have maintained an unbroken front—leaning either one way or the other.)

The form of this surrender was the official acceptance by eleven church leaders of resolutions approved by the “National Church Association of German Christians” (the Nazi faction in the Church), including a statement that “every supra-national or international church is a political debasement of Christianity.” The surrender began in Thuringia and Saxony and seems to be spreading. It represents the domestication in church policy of the race theories of the Nazis—the abominable “Aryan Paragraph.” What it means is that by decree in those areas no pastor is permitted to render pastoral service—baptism, confirmation, marriage, or the Eucharist—to any person of even partial Jewish ancestry. This can perhaps be most dramatically illustrated by the statement that if any one of the writers of the New Testament, save possibly St. Luke, were to present himself at the Communion rail in one of these churches and were recognized he would be legally debarred by canon law as well as by political enactment!

III.

Along with this goes the fact that under new decrees recently promulgated a minority in a congregation can

secure the removal of a pastor. It was formerly necessary to have a majority for that purpose. Of course, the idea is that a “German Christian” minority can now force out a “Confessional” churchman who dares to stand for the genuine Christian faith and practice. Roman Catholic dioceses in Austria are being told that only on approval of the Nazi authorities can changes of clerical leadership be made. There has been strong reaction against these moves and great numbers of pastors have refused to accept them. But the almost certain trend can be seen as their resistance is worn down or made ineffective. They well know themselves liable to imprisonment or worse if they resist. Their action will have to be cautious and is hardly calculated to hold back the Nazi threat to the life of the Church for very long.

IV.

All the more is this obvious when it is pointed out that a few weeks ago the last Free Theological Seminary for the training of clergy for the Evangelical Churches was closed by the government. I refer to the seminary at Bethel, Bielefeld, which I have visited and which was the remarkable creation of the inspired genius of Dr. von Bodelschwingh. (He was elected as Reich Bishop in 1933 by the free action of the former Church Federation, only to be displaced in two weeks to make room for Ludwig Mueller, the army chaplain who has rewritten the Sermon on the Mount and the Ten Commandments in accordance with Nazi ideas!)

The “Schwarze Korps”—organ of the powerful Hitler Black Corps—has made recent attacks on theological students in general. It complains bitterly that nine thousand “fresh and vital men” are studying theology. “That is,” it sneers, “the calling which is most worthless for the political ascent of Germany and which is the most superfluous in the economic strengthening of the Reich.” It calls attention to the supposedly damning fact that the sons of intellectuals go into the theological departments of the German universities. This fits in with Hitler’s recent announcement that the intellectuals are “nature’s refuse.” The facts are denied and the implications refuted by the “Deutsche Evangelische Korrespondenz” for March 15. But the significant thing is the type of attack now directed against the ministry of the future, even though all chance that it shall be trained in the genuine traditions of free Christianity has already been removed by the Nazifying of theological faculties throughout the land.

V.

Measures have been taken to strike near the source of all future Christian leadership and lay following—the schools. In a secret circular letter from deputy leaders in the Nazi party teachers were recently requested to promote a “spontaneous” rejection of all further Christian

instruction in the schools. And party members were urged to see that further Christian instruction *in the churches*, especially as related to the Old Testament, should be repressed. It was against this sort of attack that a pulpit declaration, read not long ago in all the churches of Eastern Prussia, was directed. It stated: "Our parishes know that forces have long since been at work to remove the Gospel of the salvation of God from our people. . . . It is being suggested to Evangelical teachers, partly under pressure and with reference to the Paris murder, that Christian religious instruction should be given up. This must not succeed. . . . Every member should, by faithful attendance at services in which the Gospel of Jesus Christ is proclaimed, publicly attest that he will hold fast to this Gospel beside which there is no other." The statement also calls upon parents and godparents to remember their solemn promises and to continue to instruct the children in the Christian faith.

Bishop Würm of Wurtemberg, after trying to meet this attack through his church paper—and failing because the paper was confiscated—had a statement brought by word

of mouth before every parish under his care. This resistance on his part, and on the part of perhaps half of the 17,000 pastors in the whole of the German Evangelical Church, is attended with grave danger.

VI.

Perhaps most revealing of all the facts coming out of German church developments is the claim that Hans Kerrl, Hitler's Minister for Church Affairs, is now regarded as too conservative by the Party. He it was who declared to the leaders of the churches: "There is a new authority arisen in Germany who will say what Christ and Christianity mean for Germans—that authority is Adolf Hitler." If that is conservative, what shall we expect of the radicals?

In summarizing, it must be said that many believe this year will be the worst of all in its effect upon the Church. Well-informed observers expect new violence toward ministers and priests. Let us not forget our oppressed brethren in our prayers!

HENRY SMITH LEIPER.

Repudiate Racism in Church

REPUTATING a recent statement of Nazi leaders in the German Evangelical Church which declared that "supra-national and international 'Churchdom' is a political debasement of Christianity" and that "pastors who extend the ministries of the Church to Christians of Jewish ancestry will be penalized, the officials of the Provisional Committee of the World Council of Churches have sent an outspoken declaration to the Christian churches of the various countries. The declaration emphasizes "the spiritual unity of all those who are in Christ, irrespective of race, nation or sex." The statement has been circulated in this country by the Federal Council's Department of Relations with Churches Abroad. The text of the statement, which is issued over the signatures of the Archbishop of York, as Chairman of the Provisional Committee; Pastor Marc Boegner, as Chairman of the Administrative Committee, and W. A. Visser 't Hooft and William Paton as General Secretaries, is as follows:

"1. We believe in the One, Holy, Catholic and Apostolic Church. The national organization of the Christian Church is not an essential element of its life. It has its blessings, but it has also its dangers. But recognition of the spiritual unity of all those who are in Christ, irrespective of race, nation or sex (Gal. III, 28; Col. III, 11) belongs to the essence of the Church. The Church is called to give clear and visible expression to this unity.

"2. The Christian faith is the practice of obedience to Jesus Christ, who is the Messiah of Israel. 'Salvation is of the Jews' (John IV, 22). The Gospel of Jesus Christ is the fulfilment of the Jewish hope. The Christian Church owes it, therefore, to the Jewish people to proclaim to it the fulfilment of the promises which had been

made to it. And it rejoices in maintaining fellowship with those of the Jewish race who have accepted that Gospel

"3. The Church of Christ owes its allegiance to Jesus Christ alone and the right distinction and relationship between politics and ideology on the one hand and the Christian faith on the other hand is, therefore, one which serves to make clear that to Jesus Christ is given, not merely some, but all authority in Heaven and earth, and that the Church is bound to proclaim His Lordship over all areas of life, including politics and ideology.

"4. The only form of order and tolerance which can be accepted by the Christian Church must be based on the acknowledgment of the unique revelation offered to the world in Jesus Christ and the full freedom to proclaim His Gospel."

Waldensian Anniversary

The 250th anniversary of "The Glorious Return" of the Waldensians to their homes after their exile and persecution is being celebrated this year. The Waldensians are the oldest surviving evangelical church, their history being continuous from the 12th century to the present day. The Waldensians helped prepare for the Reformation by sending their missionaries and the Bible throughout Europe. Excommunicated in 1183, they found refuge in the mountain valleys of Northwestern Italy, which is still the principal center of their life and work.

The American Waldensian Aid Society, 156 Fifth Avenue, New York, coöperates with the Waldensian pastors. American Christians who are going to Europe are invited to correspond with the Society concerning possible visits to some of the Waldensian churches.

Episcopal Church Congress

AT the First Triennial Church Congress of the Protestant Episcopal Church, in Washington, D. C., April 25-28, there were two speakers from other communions. Dr. Henry Sloane Coffin gave the address on "Preaching the Gospel" and A. J. Muste, Director of Labor Temple, led the round-table discussion on "The Gospel and Social Problems."

One main object of the Church Congress, since its beginning in 1874, has been to bring together the best minds of the Church, from both "Catholic" and "Evangelical" groups and from those in between, to talk about differences in a spirit of comradeship. This First Triennial Congress, composed of about three hundred clergymen and lay men and women from all over the United States, kept up the tradition. It could hardly do otherwise with Dr. Donald B. Aldrich as chairman and Bishop Freeman as host.

Mrs. Henry Hill Pierce, a member of the Utrecht Conference on the World Council of Churches and also of the National Council of the Episcopal Church, led the round-table discussion on the Ecumenical Church. Both Protestant and Anglo-Catholic ministers of the Episcopal Church showed keen interest in the problems of church unity, the Catholics only fearing that the movement may turn into an embattled Protestantism and widen the gap between the Roman and non-Roman churches. Mrs. Pierce at least reassured the Anglo-Catholics by pointing out that they have nothing to fear from joining the World Council of Churches, which will have no jurisdiction at all over such questions as inter-communion.

The developments toward church unity throughout the country seem very spotty, depending on the attitude of the bishop in each diocese. Washington has a splendid record, many parishes being members of the local Federation of Churches, as the result of an urgent letter sent by Bishop Freeman to each minister in his diocese. Mrs. Pierson, the educational secretary, has also done noteworthy work in the Sunday schools and women's auxiliaries.

It is interesting that, while many evangelical churches are introducing liturgy into their services, many Episcopal clergymen are varying and simplifying the services in the Book of Common Prayer. Dr. Remsen B. O'Gilby, President of Trinity College, led the round-table discussion on Worship and told of his experiments in the freedom of his college chapel. He especially emphasized the value of a service of silence and the need for developing this gradually because Americans do not know how to keep still. Dr. O'Gilby does not believe in compulsory daily or weekly worship but feels that if a student is expected to take a certain number of hours of physical exercise a semester, it is equally reasonable to expect him to take

a certain number of hours of "spiritual exercise."

The subject of the Congress was "The Gospel and the Predicament of Modern Man." No new way out of man's predicament was disclosed in the very fine papers by Dean Washburn, of Cambridge Theological Seminary; Dr. Frederick Grant, of Union Seminary; Professor Theodore Greene, of Princeton, or the others and no conclusions were reached in the excellent brief discussions. It was not what was said or even what was thought during those three days on Mount St. Albans which made the First Triennial Church Congress a memorable occasion. It was what was felt there and what was surely carried away from there, which will make history.

MILDRED W. STILLMAN.

Canadian Minister on Coöperatives

Rev. J. D. Nelson MacDonald, who has the unique experience of being a Protestant minister who is also a member of the staff of the Extension Department of a Catholic University, made a speaking tour to a number of States in May. His addresses dealt with the religious values of the remarkable development of adult education and consumers' coöperation in Nova Scotia where whole communities have achieved through their own efforts a new status of economic support.



Mr. MacDonald is pastor of the United Church of Canada at Baddeck Forks, Nova Scotia, and gives part time as a member of the staff of the Extension Department of St. Francis Xavier University at Antigonish. In this latter capacity he has spoken widely throughout the Province and has personally organized many study clubs, credit unions and coöperatives. With his religious fervor, strong convictions and keen Scotch humor Mr. MacDonald made a deep impression on his American audiences in New York, Washington, Boston, South Carolina, and Ohio.

The Federal Council's Committee on the Church and Coöperatives sponsored a number of these meetings and was co-sponsor (with the University of North Carolina, Furman University, and the Greenville County Council for Community Development) of the Southern conference at Greenville on "Educating People to Help Themselves," which drew ministers and educators from ten Southern states. Rev. James Myers, Industrial Secretary of the Federal Council, accompanied Mr. MacDonald on his Southern tour.

Radio Schedule

The schedule of radio broadcasts sponsored by the Federal Council's Department of National Religious Radio over networks of the National Broadcasting Company during June is as follows:

Sundays—Dr. Frederick K. Stamm in "Highlights of the Bible," 10:00 A.M. WEAF and Red Network. Dr. Paul E. Scherer in "Sunday Vespers," 4:00 P.M. WJZ and Blue Network.

Mondays—Dr. Harold Paul Sloan, in "Faith and Freedom," 12:30 P.M. WEAF and Red Network.

Tuesdays—Dr. Jesse M. Bader, in "Where to Look for Help," 12:30 P.M. WEAF and Red Network.

Wednesdays—Dr. Joseph R. Sizoo, 12:30 P.M. WEAF and Red Network.

Thursdays—Dr. Mark A. Dawber, 12:30 P.M. WEAF and Red Network.

Fridays—Dr. Leslie Bates Moss in "At Home in the World," 12:30 P.M. WEAF and Red Network.

Saturdays—Dr. Norman Vincent Peale in "The Art of Living," 6:45 P.M. WEAF and Red Network.

BROADCASTING THE BIBLE

In addition to the broadcasts over national networks, the Federal Council's radio department has during the last two years developed another type of program through the extensive use of local spokesmen over local stations in a concerted emphasis upon a particular subject. During

the last few months such a non-network program has been carried on in collaboration with the American Bible Society in interpreting the significance of the Bible for human life today. Up to the time when the BULLETIN went to press, 661 broadcasts on the Bible over 250 stations in 47 states and 2 territories had been made in connection with this campaign. A similar program of interpretation of foreign missions was carried on last year.

RADIO BAN ON LIQUOR

Unprecedented public endorsement has been given to the National Broadcasting Company's recently announced policy of prohibiting the advertising of all types of alcoholic beverages over its networks. More than 2,000 letters have been received by NBC since January, when its president, Major Lenox R. Lohr, made the announcement. The new policy prohibits the advertising of beer or wines, as well as of liquor, on any broadcast over either the company's Red or Blue Networks, although it does not determine the policy of individual stations in so far as local broadcasting is concerned. The policy is an extension of that which was discussed by Mr. Lohr in his address at the Federal Council's Biennial Meeting last December.

Officials of the company say that letters resulting from the ban of beer and wine from the networks represent the greatest amount of unsolicited mail ever received by NBC in connection with a policy of the company.

Martha's Vineyard Institute on Worship

PLANS are going forward for the Institute on Worship which will be held July 30 to August 13 at Martha's Vineyard, Mass., under the auspices of the Federal Council's Committee on Worship, as announced in the previous issue of the BULLETIN.

The list of leaders includes Prof. Gaius Glenn Atkins of Auburn, N. Y., Dr. Oscar Thomas Olson of Cleveland, O., Prof. Fred Winslow Adams of Boston, Mass., Prof. James R. Houghton of Boston, Prof. Arthur Leslie Jacobs of Los Angeles, Calif., Mrs. Arthur Leslie Jacobs and Reverend Deane Edwards of New York.

The Sunday preachers are Dr. Ralph E. Davis of Brooklyn, N. Y., on July 30; Dr. Olson on August 6; and Dr. Bernard C. Clausen of Pittsburgh, Pa. on August 13th.

The registration fees are as follows: For individuals \$5 for two weeks, \$3 for one week. For families \$7.50 for two weeks and \$4 for one week.

Inquiries regarding accommodations at Martha's Vineyard should be addressed to the Institute on Worship, Oak Bluffs, Mass. Other inquiries should be made of Rev. Deane Edwards, 297 Fourth Ave., New York.

SEMINARS IN NEW JERSEY

During the second week of May a series of worship seminars was held in New Jersey under the auspices of the Federal Council's Committee on Worship in coöperation with the Clergy Commission of the New Jersey Council of Churches and the New Jersey Council of Religious Education, the Essex County Ministerial Fellowship and the Essex County Council of Religious Education.

The seminar for Southern New Jersey was held on May 9 in the Presbyterian Church of Woodbury. The seminar for Northeastern New Jersey met on May 11 in the High Street Presbyterian Church of Newark. The third was held on the next day in the Church in the Glen (Methodist) at Stanhope-Netcong for the village and country churches of the Northwestern section of the state.

In each seminar the program included an address on "The Centrality of Worship in the Christian Life," a panel discussion on "The Conduct of Worship," a presentation of the theme, "Training in Worship," with special regard to the congregation, the children and young

people, and the individual, an illustrated address on "Making the Church Building Worshipful" and a presentation of "Music in Worship."

The following speakers participated in one or more of the seminars:

George Emerson Barnes, Overbrook Presbyterian Church, Philadelphia, Pa.; Henry Barraclough, Choirmaster of Tioga Presbyterian Church, Philadelphia, Pa.; Andrew W. Blackwood, Professor in Princeton Theological Seminary; Henry Reed Bowen, General Secretary of the New Jersey Council of Religious Education; Elbert M. Conover, Director of the Interdenominational Bureau of Architecture; William Chalmers Covert, President of the Hymn Society of Philadelphia; James Shackelford Dauerty, First Presbyterian Church of Moorestown, N. J.; Mrs. Clarence Dickinson, School of Sacred Music, Union Theological Seminary; H. Paul

Douglass and Deane Edwards of the Federal Council's staff; Barnett S. Eby, First Presbyterian Church, Bethlehem, Pa.; Edwin A. Goldsworthy, First Baptist Church, Rahway, N. J.; Mrs. Dorothy Collins Hart, formerly Director of Religious Education, Brooklyn Church and Mission Federation; Clarence L. Lecrone, Federated Church, Flanders, N. J.; James Dalton Morrison, Central Baptist Church, Providence, R. I.; Hulda Niebuhr, Associate Director of Religious Education, Madison Avenue Presbyterian Church, New York; Irwin G. Paulsen, Director of Leadership Education and Adult Work, New Jersey Council of Religious Education; Reuben F. Pieters, First Presbyterian Church, Hackettstown, N. J.; Douglas V. Steere, Associate Professor of Philosophy, Haverford College; George H. Talbott, First Presbyterian Church, Passaic, N. J.; Philip S. Watters, Memorial Methodist Episcopal Church, White Plains, N. Y.; John Finley Williamson, President, Westminster Choir College; and Albert M. Witwer, Jr., Bickley Memorial Methodist Church, Philadelphia.

More Help for Chinese

THE Uniting Conference of American Methodism in May gave hearty support to the appeal for the suffering in China. An official declaration adopted by the Conference said in part:

"In China, one of the greatest mission fields of Methodism, a terrible war has been raging for many months. Invading armies have passed over hundreds of thousands of square miles of territory, leaving behind them destroyed cities, destitute millions and human suffering perhaps unparalleled in history. The extent of the damage to life and property will probably never be known. It is certain, however, that at the present moment multiplied millions of our brothers and sisters in China are in distress more profound than can be imagined by the average citizen of America.

"Therefore, be it resolved, by this Uniting Conference:

"1. That we call upon the members and constituents of all Methodist churches in the name of Christ to share in self-denial with those who are so desperately in need of food, clothing, shelter, medical attention, help to become self-supporting, and the other ministries of the Church.

"2. We call upon our Bishops, District Superintendents, Presiding Elders and Pastors to interpret to our entire constituency the appalling situation and to lead all our congregations to include relief for China in their current plans and programs and to coöperate in community efforts for China Relief.

"3. We recognize the Church Committee for China Relief, as constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America and China Famine Relief, U. S. A., Inc., as the agency through which the Methodist Church coöperates with other denominations in a united endeavor for China Relief."

A committee to give effect to these resolutions was appointed, with Bishop Herbert Welch as Chairman.

At the meeting of the Executive Committee of the Church Committee for China Relief held on May 17 under the chairmanship of Harper Sibley, the treasurer of the Committee, James M. Speers, reported that the total income since the Committee began its work last July had been \$333,437.20.

Dispatches from missionaries and other observers testify to the increasing suffering. A message from the Province of Honan says:

"We are still feeding nearly seven thousand destitute in the City of Kaifeng. As we had come to the end of our resources your latest grant will enable us to continue to feed this number. There are many others who are in need inside this city. Multitudes are desperate. . . . There can be no question but that you have enabled us and those associated with us to rescue many thousands from a terrible condition . . . Our relief workers in Kaifeng are earnest and effective. The missionaries are our agents in the flood area. Both Catholic and Protestant missionaries are included."

World Youth in Amsterdam

Fifteen hundred young people, delegated representatives of the churches and Christian youth organizations around the world, will meet in Amsterdam July 26-August 3 in the first "World Conference of Christian Youth." This gathering is a consummation of the series of ecumenical conferences of the last two years. The 1939 conference will utilize the results of the Oxford, Edinburgh and Madras Conferences and relate them to the special needs and problems of youth. One of the chief purposes of the Conference is to develop among the younger generation a larger understanding of the true Church as a Christian world community and to make clear the significance of Christianity in a world of political and social confusion. The publications which have already appeared as interpretations of the issues to be faced by the Conference include: "That They Go Forward" (50 cents), "Ten Authorities Other Than God" (25 cents), "The Christian Community in the Modern World" (25 cents). All of them can be secured from the Joint Executive Committee of the Life and Work and Faith and Order Movements, 297 Fourth Avenue, New York. The American preparations for the Conference have been made by Rev. Ivan M. Gould, Director of Young People's Work for the International Council of Religious Education.

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Church Social Workers Meet in Buffalo

THE meeting of the Church Conference of Social Work in Buffalo, N. Y., June 18-23, is of interest to all who think of the spiritual forces as the dynamic of social progress. All persons concerned with the social work of the Church, whether from the professional or the lay point of view, are invited. Whether individuals can attend or not, they are urged to ally themselves with church social work on a national scale by taking out membership. The minimum membership fee is \$1.00, although many members pay \$2.00 or \$5.00 or more to build up this cause.

Hotel headquarters are at the Touraine; church headquarters are at Trinity Church, only a block and a half away. The facilities of the Y.M.C.A. are offered for the breakfast meetings and the annual dinner.

The National Conference of Social Work, of which the Church Conference is an associate group, brings together each year some thousands of leaders and workers in the social work field. The National Conference has its meetings in the forenoon and the associate groups have theirs in the afternoon. One special contribution that the Church Conference makes to the whole movement is to provide vesper worship services, emphasizing the spiritual factors in social betterment.

The names of leading speakers were given in the May BULLETIN. Further information may be secured from L. Foster Wood, Secretary, 297 Fourth Avenue, New York.

ASSOCIATION OF CHURCH SOCIAL WORKERS

The Association of Church Social Workers will hold its fifth annual session in Buffalo at the same time. On June 19, at 4:00 p.m., there will be a joint meeting with the Church Conference of Social Work. The business meeting will follow a fellowship breakfast on June 21. "The Future of Professional Social Workers under Protestant

Churches" will be presented by Oliver A. Friedman of the Goodwill Industries.

The two aims of the Association are: to establish and uphold professional standards and to certify accredited church social workers. Until the June meetings, applicants for membership will be judged chiefly on the basis of five years of successful service in the field. After that, high standards of professional training will be in force. Inquiries and applications for membership may be addressed to the President, Hazel E. Foster, 815 Belden Avenue, Chicago, Ill.

Luncheon for Navy Chaplains

Chaplains of the Navy attached to ships in New York harbor and those stationed at nearby naval bases were guests of the Federal Council of Churches at a luncheon on May 8 at the University Club, New York. As the result of naval orders which sent most of the fleet to Pacific waters, the number of chaplains able to accept the invitation was limited to seven. A similar number of ministers from New York City met with the chaplains.

The toastmaster was Dr. Joseph R. Sizoo, Chairman of the General Committee on Army and Navy Chaplains and minister of the Collegiate Church of St. Nicholas, New York, who welcomed the chaplains on behalf of the General Committee. Dr. Robert W. Searle, General Secretary of the Greater New York Federation of Churches, was the spokesman for the ministers of the city, expressing their pleasure in the visit of the chaplains. Dr. Cavert, General Secretary of the Federal Council, emphasized the bond which should unite chaplains and pastors as alike ministers of Christ.

Chaplain Edgar Davis, of the office of the head of the Chaplains' Division of the Navy in Washington, responded in behalf of the chaplains, expressing deep appreciation of the opportunity of meeting with representatives of the churches in New York and discussing their common problems together.

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New Union Proposals

The attention attracted by the Uniting Conference of American Methodism held in Kansas City last month indicates the widespread interest in church union. The Kansas City Conference completed the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in what will henceforth be called "The Methodist Church." The first General Conference of the united body was fixed for 1940, at which time it is expected that plans for the merging of the boards and agencies of the Church will be completed.

At one of the great public meetings held in the Municipal Auditorium in Kansas City Dr. George A. Buttrick, as President of the Federal Council, gave a stirring address in which he emphasized the significance of the Methodist union for American Protestantism as a whole and expressed the hope that other denominational families would follow the example which the Methodists had set. Dr. Walter W. Van Kirk, of the Federal Council's staff, broadcast an interpretation of the Methodist union from Kansas City on a national network.

The trend toward union is reflected in other denominational families also. At a meeting in April, representatives of the Evangelical Church and the United Brethren in Christ agreed on a mutually satisfactory plan of union. The plan will be presented to the General Conferences of the two denominations at their next sessions. In the Evangelical Church the proposal must then be submitted to the annual conferences for ratification. The United Brethren require a vote of the entire membership for the ratification of such a plan.

At the General Assembly of the Presbyterian Church in the U. S. A., in session while the BULLETIN is in press, church union is also a prominent subject. A proposal for the union of several churches of the Presbyterian and Reformed family has been put forward and negotiations with the Protestant Episcopal Church are to be continued.

In the May issue of the FEDERAL COUNCIL BULLETIN the formula for use in authorizing a minister of the Protestant Episcopal or of the Presbyterian Church in the U.S.A. to serve a congregation of the other communion was not quoted with complete accuracy. The

form of words which is proposed in the Concordat now under discussion is:

"Take thou authority to execute (exercise) among us the office of a presbyter in the Church of God, committed to thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

UNITY CONFERENCES

The Federal Council's Commission for the Study of Christian Unity has just issued a sixteen-page review of recent progress in its field under the title, *Deepening Channels for Converging Streams*.

The review includes concise statements of current happenings in all the main lines of ecumenical thought. It costs ten cents per copy or 75c for ten copies.

During the latter part of April Dr. Herbert L. Willett carried on a highly successful program in behalf of Christian unity in California under the auspices of the Federal Council's Commission. It had the coöperation of the Association for the Promotion of Christian Unity of the Disciples of Christ. Dr. Willett was assisted by Dr. Edgar DeWitt Jones and Dr. Perry Rice.

Besides formal meetings sponsored by the Federations of the Southern and the Northern California areas, the campaign reached eight separate communities and student groups in the University of Southern California, the University of California in Los Angeles, and the Pacific School of Religion at Berkeley. The final meeting was held in the Temple of Religion at the San Francisco World's Fair.

Prize for Lincoln Sermon

Dr. Edgar DeWitt Jones, minister of the Central Woodward Christian Church, Detroit, and president of the Federal Council 1936-38, was awarded first prize and a bronze plaque on May 17 for the best sermon on Abraham Lincoln. Rev. Mebane Ramsay, of the Calvary Presbyterian Church, West New Brighton, Staten Island, N. Y., won second prize.

The contest was conducted under the auspices of the Union Theological Seminary and awards were given by the widow and son of the late Rev. Dr. John D. Long, author of "The Life Story of Abraham Lincoln."

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1939 Labor Sunday Message Ready

Printed copies of the 1939 Labor Sunday Message are now ready. It deals with important problems in labor relations and appeals for better understanding between industrial workers and farmers. This will give the Message a wider appeal than usual in town, village and rural churches, as well as in the cities. Suggestions are made on the back page for church programs and methods of promoting friendly contacts between rural and urban churches. The prices are: four cents for a single copy; \$1.20 for 100 copies; \$4.60 for 500 copies; \$6.60 for 1,000 copies.

As in past years, quantity orders of the Message are available with the front cover-page left blank so that a church may print thereon its own order of service and announcements and distribute a copy to each member

of the congregation. Prices for these blank cover-page copies are as follows: \$1.00 for 100; \$4.00 for 500; \$5.50 for 1,000. If the blank cover-page format is desired, it is important to so indicate when ordering.

In response to requests from many churches, it is suggested that Labor Sunday may be observed this year on September 10, which is the Sunday after Labor Day.

In addition to copies of the Labor Sunday Message, there is also available at 25 cents a packet of pamphlets and literature including the following: Churches in Social Action—Why and How, 40 pages; Bibliography on The Church, Labor and Farmer Relations; leaflet on The Committee on the Church and Coöperatives, with bibliography; a National Program for the Rural Church; Christian Attitude Toward Labor—A Meditation for the Middle Class; and In Business for Service—Religious Implications of Consumers' Coöperation.

NEWS OF STATE AND LOCAL COÖPERATION

New Leadership for North Carolina

The North Carolina Council of Churches has elected Mr. Ernest J. Arnold, who graduates this month from Yale Divinity School, as executive secretary. Mr. Arnold is a native of Alabama, a Presbyterian, who has spent ten years in North Carolina. Until the first of September Mr. Arnold will be working with Dr. J. Quinter Miller in the Connecticut Council of Churches and thereby gaining practical experience in coöperative work.

Duke University has provided a permanent office for the Council of Churches free of charge. Several denominations have put the Council in their budgets and a growing number of local churches are making pledges.

Radio Program in Kansas City

The Kansas City Council of Churches has developed a radio program which is

believed to be more extensive than that of any other city or state council of churches. Its broadcasts go out every week over five different stations. Over WDAF there is a program of morning worship every weekday and a special feature, "News from the Churches" early Sunday morning. Over KCMO there is a program every week conducted by ministers of the city. Over KITE there is a weekday program in the afternoon at 4:45, often using speakers in the field of religious and missionary education. A Sunday morning broadcast is also given from the same station. WHB offers a Sunday morning program; KMBC a Saturday noon program, when the Sunday school lesson for the following day is interpreted. Twenty-two programs are arranged weekly by Dr. J. W. McDonald, the executive secretary of the council.

Ministers and Social Workers

The Chicago Church Federation and the Council of Social Agencies of Chicago have

just concluded a series of four lecture discussions which they jointly sponsored for social workers and ministers. The general theme was "The Therapeutic Value of Religion." The first session dealt with "Patterns of Religious Experience," led by Dean Charles W. Gilkey; the second with "Resources of the Church for Social and Personal Adjustment," led by Rev. Harold L. Bowman; the third with "The Function of the Pastor as a Counsellor," led by Rev. Albert Buckner Coe with the co-operation of Rabbi Felix A. Levy and Father Ralph A. Gallagher of Loyola University. The final session had as its topic "Teamwork between the Social Worker and the Minister" and was illustrated with three case presentations.

East Bay, California, Offers Hymn Festivals

The second annual Thanksgiving Hymn Festival which was held by the East Bay (California) Church Federation, proved to be such a success that it is now recognized as an annual feature. Upwards of five thousand people gathered in the auditorium arena for an evening of thanksgiving in music on the Tuesday evening of Thanksgiving Week. The Superintendent of Music of the Oakland Public Schools directed the combined choirs of twenty-nine churches. The High School Symphony Orchestra accompanied the combined choirs.

Tribute to Gary Council

Although the Gary (Ind.) Council of Churches is only a few months old and depends entirely on volunteer leadership, it is already recognized as exerting a strong influence in the city. Thirty-eight local congregations share in the work of the Council.

Illustrative of the influence of the place which the Council is making for itself is a full-length editorial in one of the newspapers of the city. It pays tribute to the spirit of unity among the local churches as

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reflected by the Council and calls attention to three features of the program. The first is the active participation of laymen; the second is the interest of the Council in problems of civic responsibility and social welfare; the third is its contribution to "the preservation of democracy" through its special emphasis on coöperation among the various racial groups that make up the community. The observance of Race Relations Sunday under the auspices of the Gary Council is singled out for special praise.

Death of Dr. Batman

The sudden death of Rev. Levi G. Batman, executive secretary of The Federated Churches of Youngstown, Ohio, following an operation on April 21, has robbed the city of a leadership which had come to command confidence and esteem. Dr. Batman took up his work in the Youngstown Federation in September, 1936, following his retirement as pastor of the First Christian Church. Rev. George L. Ford, who had preceded Dr. Batman as executive secretary of the Youngstown Federation, is serving as acting secretary.

Dallas Council Gets Under Way

The Dallas (Texas) Council of Church Men, which was officially organized on March 26, 1936, has now reached the point where steps have been taken to provide a modest budget and establish a permanent office with executive leadership. Mr. W. A. Scott, who for many years has headed the religious work of the Y.M.C.A. in Dallas, is the executive secretary, serving on half time. The receipts for 1938 were slightly in excess of three thousand dollars. The Council has commissions on religious education, evangelism, social service, inter-racial and international goodwill and co-operative church publicity.

Geneva Summer School for Missionary Education

Representatives of fourteen denominations in the general area of Chicago again announce the Summer School for Missionary Education, to be held at Lake Geneva, Wisconsin. Dates this year are Aug. 13-20.

The purpose of the Geneva School of Missions is to provide opportunities for women to study the missionary work of the church both at home and abroad, in a setting where fellowship, recreation and inspiration are important features.

A Correction

In the last issue of the BULLETIN the new president of the Washington (D.C.) Federation of Churches, Rev. Edward Hughes Pruden was referred to as pastor of the First Baptist Church (South). The description of Dr. Pruden's church was incorrect, since all the Baptist churches in the District of Columbia are affiliated with both the Northern and Southern Baptist Conventions.

A Day in Harlem

Missionaries from eight foreign countries and the United States spent a day in Harlem, New York, on April 19, as guests of a local interracial committee of church women in coöperation with the Church Women's Committee of the Federal Council's Department of Race Relations, seeing Negro culture at first hand. The program included visits to the Harlem branch of the Public Library, where the world's largest collection of books by and about Negroes was seen; to two great institutional churches where programs of work equal the best to be found anywhere; to Harlem River Houses, a federal housing project for low income groups, and to the studio

of Miss Augusta Savage, Negro sculptor whose work, "Lift Every Voice and Sing," was chosen for the New York World's Fair. Luncheon at the Y.W.C.A. was followed by addresses by Martin Harvey, Mrs. Bessie H. Payne, Miss Mina Soga and Miss Katherine Gardner, who pointed out the relationship of race to the missionary enterprise and suggested ways in which missionary workers can be effective in building better race relations.

Coöperate in Clean-Literature Campaign

Councils of churches in several cities are taking an active part in the general movement to combat the sale of indecent literature. In some cases the efforts are being carried on in friendly coöperation with the Roman Catholic crusade.

The Detroit Council of Churches has officially commended the Catholic men of the city for their campaign and has recommended that each pastor in his own constituency present the importance of the movement to his congregation and enlist interest in creating public opinion against the sale of indecent literature.

In Los Angeles, Calif., the Interdenominational League for Clean Literature was organized on the initiative of Archbishop John J. Cantwell, head of the Roman Catholic archdiocese. Rt. Rev. Bertrand Stevens, of the Protestant Episcopal Church, is a prominent member of the League, as is also the Superintendent of Schools of the city.

In New Orleans a city-wide campaign is in progress in which Rev. Everett Gill, President of the New Orleans Ministerial Union, is taking an active part. Other cities in which Protestant coöperation is being given to the Catholic organization for decent literature are Norfolk, Va.; Richmond, Va., and Fresno, Calif.

In Flint, Mich., petitions from groups of clergymen have resulted in plans for a more vigorous dealing with the problem of indecent magazines by the prosecuting attorney of the county.

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Dean Weigle of the Yale Divinity School dissects Schweitzer's apocalyptic interpretation of Jesus, which he regards as "not history, but a theoretical and unrealistic" treatment. After establishing Jesus as a teacher, the author goes on to describe Him as a realist with a program—not a program of "direct action" but one of repentance and faith in God. "A major difference between Jesus and the Jews" was that He was "not a nationalist." But He did call for "national" as well as personal "repentance." He called for "sensitive and sound ethical judgment, for action motivated by love of God and of fellowmen."

By the "Kingdom of God" Jesus did not mean a catastrophic divine intervention, as those who hold the apocalyptic interpretation assert. Nor did He mean by the Kingdom "the equivalent of human social welfare," as the humanists use it. Jesus' message of the Kingdom was, first, that it constitutes a call to repentance; second, that its immanence was in His good news of the Gospel; third, that this meant "the ending of an era and the beginning of a new age" in which the "kinship of God" would be established. The "Kingdom" was not "a geographical area or a political unit or a social order." It is both present and future. Jesus used the phrase in "three related yet distinct senses: as referring to the sovereign will of God, to its becoming effective in the lives of believers, and to its final consummation."

While Jesus was a teacher, we must guard against considering Him as academic or professional. But Jesus did bear marks that are characteristic of modern educational theory: (a) "Freedom," the absence of coercion, legal penalty or unfair emo-

tional conditioning; (b) "Fellowship," the respect for personality and freedom from regimentation; (c) "Objectivity," "a common submission" to "bodies of truth and fact."

This is a clarifying book, called for by the confusion of much contemporary thinking.

Charles S. Macfarland.

George W. Truett

By P. W. JAMES

Macmillan. \$2.50

Dr. Truett's son-in-law has done a good job under unavoidably difficult circumstances. The real study of the life and work of Truett must be made when he is not able to look over the writer's shoulder and urge quite natural but nevertheless undesirable understatements or even omissions.

George Truett is one of the small company of great preachers of the Christian Gospel that America has produced in the past century. As a preacher and, even more if possible, as a pastor, he belongs to the grand tradition. While in full fellowship with the straitest sect of Baptists on the earth—Texas Baptists—he has ever been on most cordial terms with his brethren of other denominations and sections.

While he is what Hollywood likes to call a "natural," as a preacher, he has ever set an example to his fellow-ministers as a ceaseless reader and student. His personal library pretty well fills his house.

Born with an amazing physique, he has worked ceaselessly into his seventy-second year. With a glorious voice and a photographic memory, he has a great equipment for the demands of his church in Dallas and for what is now, almost literally, a world-wide parish. But anyone who has ever heard of, or touched, the life of George Truett at all closely is convinced that the central motive power and energy of his life come from his deep love for people and for his Lord.

While this is a highly readable and valuable document, the interpretative life of Truett is yet to be written. Perhaps it can be done only in heaven.

George Irving.

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Jobs for All
By MORDECAI EZEKIEL

Alfred A. Knopf. \$2.00

To the layman in economics—and apparently to many experts as well—it has remained a mystery why a balance of production and consumption cannot be maintained at high levels. Even at the depth of a depression production and consumption do finally come to a balance, although at disastrously low levels. Why can they not be brought to balance at high levels with practically everyone employed? Dr. Ezekiel says they can and outlines a specific plan for industrial expansion.

More than any other recent proposal of this general nature that I have seen, Dr. Ezekiel's plan attempts to safeguard, and in fact increase, democratic controls, and to offset the serious danger that such plans might be captured by totalitarian forces and turned into a dictatorship. He would give to management, labor, consumers, and government equal voting power in each Industrial Authority. I do not find a specific blue print for the make-up of the "central administration" which, to safeguard democratic procedure, should also be equally representative of government, management, labor, and consumers.

Dr. Ezekiel recognizes the important contribution to economic democracy of the consumers' coöperative movement, but feels that more swift action is needed than the necessarily slower growth of coöperatives in order to save us from our imminent economic and social perils.

While I do not presume to pass judgment on the many technical aspects of Dr. Ezekiel's plan, it seems to me that it is altogether one of the most hopeful and significant proposals which have come out of the depression.

James Myers.

Highways to Happiness

By ALFRED GRANT WALTON

Harper & Brothers. \$75

The author of this little volume is well known to readers of the FEDERAL COUNCIL BULLETIN for his radio broadcasts and as the minister of the Tompkins Avenue Congregational Church of Brooklyn, N. Y. Probably he is not known to many of them on the poetic side of his nature. The present volume presents poems of an inspirational and reflective character, dealing with the deeper side of human experience. It also includes a series of prose essays which open the reader's eyes to wider spiritual horizons. The poems may not be acclaimed by the literary critics but they will certainly be deeply appreciated for their insight and vision.

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